

Brief Reviews

Sūkṣmāgama: Volume III, Chapters 54 to 85. Critical Edition. By S. SAMBANDHAŚIVĀCARYA, B. DAGENS, M.-L. BARAZER-BILLORET, and T. GANESAN with the collaboration of J.-M. CREISMÉAS. Collection Indologie, vol. 114.3. Pondichéry: INSTITUT FRANÇAIS DE PONDICHÉRY, 2018. Pp. cxcviii + 348.

This third volume of a critical edition of the *Sūkṣmāgama*, one of the eighteen Śaiva *mūlāgamas*, continues a major scholarly enterprise initiated over sixty years ago, by Jean Filliozat in 1955 at the French Institute of Indology in Pondicherry, to collect, preserve, research, edit, and translate the massive tradition of Śaiva Āgamas. The resulting collection of manuscripts is now recognized by UNESCO as part of the international “Memory of the World.” Publications have included Sanskrit critical editions and translations of several of the most important Āgama works, most recently the *Dīptāgama*, reviewed in this journal in 2008 and 2010 (*JAOS* 128.1: 158–59 and *JAOS* 130.3: 492–93). The ongoing edition of the *Sūkṣmāgama* joins this distinguished list. The five editors who collaborated on this work bring many decades of expertise and service to the project. The late S. Sambandhaśivācārya worked at the French Institute from 1969 until 2019. Bruno Dagens has been working in the study of Śaiva Āgamas and related architectural literature since the 1970s, and T. Ganesan since the mid-1980s. The result of this collective erudition is altogether a worthy publication.

With the growing understanding of the complexity and diverse historical development within the Sanskrit literature devoted to Śaivism, current research is taking several different directions. One direction is to trace the earliest phases of Śaiva tantra or the “Mantramārga,” as exemplified in very early texts like the *Niśvāsātattvasaṃhitā*. This early literature, beginning around the sixth century CE, tends to focus on the individual Śaiva adept, performing new tantra-style rites for one’s own benefit, in a quest for individual liberation. The *Sūkṣmāgama*, by contrast, is a much later work that reflects a very different historical setting and ritual context. Though the editors do not here hazard a guess at the precise date of composition (since the text itself is rather porous), much of the contents assume the highly developed Śaiva temple culture that developed in Tamilnad and southern India from around the twelfth century CE through the late medieval period. The ritual program here is largely performed by priests and other temple functionaries, for the benefit of others. We hear, for example, of the many temple officers

and employees (in vol. 2), and of the establishment of a multitude of new structures like the temple kitchen forming part of the temple complex (in the current volume). The growing role of the Goddess in South Indian Śaivism, quite evident in the architecture from the twelfth or thirteenth century on, also appears clearly in the attention the *Sūkṣmāgama* gives to Goddess shrines and rites. For this reason, the publication of this critical edition will be of value not just to Sanskrit textualists and students of Śaivism, but also art historians and social historians dealing with medieval South India.

The organization of this critical edition facilitates its usefulness. The volume includes a general introduction in English (pp. i–lxix) that points to numerous noteworthy features of this section of the text. This introduction also includes discussion of textual matters such as the overlap of this Āgama with other Āgamas. The editors include a brief list of the manuscript sources used (pp. lxx–lxxii). This is followed by a chapter-by-chapter summary of the contents of chapters 54 to 85, first in English (pp. lxxiii–cxviii) and then in Sanskrit (pp. 1–72). The edited text proper comprises 275 pages of text. The detailed chapter summary makes it much easier for the reader to go straight to items of particular interest in the full text.

And there is a great deal of interesting and unique material in the *Sūkṣmāgama*. Temple architecture is one of the principal concerns in this portion of the work. These chapters cover not just the primary and best-known portions of a temple complex, but also the temple kitchen, sacrificial pavilions, the bath pavilion, and a sleeping room for the deities. The text sets out prescriptions for various temporary buildings required for festivals and other occasional ceremonies. Ornaments for the deities, which play such an important role in festivals, are discussed here. We learn of a room set aside for old images (*paūrāṇyāyatana*): icons that are old or broken, and no longer in use, but retain some degree of divine presence and so cannot be entirely abandoned. Questions concerning the renovation of disused or damaged images and liṅgas are treated in some detail. There is a fascinating discussion of Nāga images, which may either take their appropriate places in a larger Śaiva complex or may be installed “in the wild,” that is in natural settings suitable to a Nāga. Rites of appeasement, atonement for ritual errors, and vows also receive attention in this volume. These are some topics that I find noteworthy, but other readers will doubtless find other equally intriguing discussions throughout the volume.

The three volumes of the *Sūkṣmāgama* to appear so far are works of considerable scholarship and great

care, and they will be of interest to many scholars. There is no indication I can see that chapter eighty-five brings the work to a close, so I will look forward to further additions to this lengthy critical edition. I commend the editors here for their diligence and the French Institute of Pondicherry for its long-term commitment to the scholarly study of South Indian Śaivism in Sanskrit works.

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Jaina-Onomasticon. By JOHANNES KLATT. Edited by PETER FLÜGEL and KORNELIUS KRÜPPELMANN. *Jaina Studies*, vol. 1. Wiesbaden: OTTO HARRASSOWITZ, 2017. Pp. 1012. €178.

By comparison with Georg Bühler (1837–1898), Ernst Leumann (1859–1931), and Albrecht Weber (1825–1901), the main pioneers of Jainology as a philological discipline in the West, their contemporary Johannes Klatt (1852–1903) is a less substantial and now near-forgotten figure. Admittedly the present reviewer can recall how as a novice in Jain studies attempting to navigate within the complex lineage histories of the various Śvetāmbara mendicant orders he derived great assistance from a small cluster of articles published by Klatt in the 1890s. But little else seemed to have been produced by that scholar, and as the Jain textual archive became considerably more accessible during the twentieth century and the contribution of Indian and Western scholars of Jainism became progressively more substantial and better informed, Klatt's achievement seemed small-scale, uncreative, and of little more than antiquarian interest. However, with the publication of his *Jaina-Onomasticon* (JO) Klatt now stands revealed as having been responsible for one of the most remarkable biobibliographical reference works in the annals of Indological research.

In a prolegomenon to this edition of JO, which draws upon much hitherto unpublished material (pp. 13–164), Peter Flügel has produced a lengthy and painstakingly researched biography of Klatt, which at the same time contrives to recreate in fascinating detail the intellectual world inhabited by a variety of scholars of Indology in Germany during the final decades of the nineteenth century. After producing under the guidance of Albrecht Weber a doctoral dissertation on the subject of Cāṇakya's maxims, Klatt eventually became a librarian at the Königliche Bibliothek in Berlin, where from 1872–1893 he was primarily responsible for cataloguing and excerpting journals, while conducting private research in his free time. His entire professional career was spent in this environment. Klatt was clearly a classic example of a workaholic, and his relatively

uneventful life descended in melancholy fashion into what seems to have been a nervous breakdown due to mental overexertion and an early death.

Klatt's career at the Königliche Bibliothek coincided with the chance acquisition during the period 1873–1878 of an important collection of Jain manuscripts. Weber turned his prodigious energies to cataloguing, analyzing, and producing lengthy transcripts of this material, effectively providing the foundations of Jainology as a discipline, and Klatt, following in his wake as it were, availed himself of the opportunity to initiate extensive study of Jain monastic history. From 1882 these researches took the form of a massive project to provide a biobibliographical, effectively prosopographical account of the Jain tradition by utilizing as wide a range of manuscript and printed material as was available at that time. When Klatt's health started to weaken in 1892, his friend Ernst Leumann took charge of his literary estate and had the handwritten manuscript of JO bound in eight volumes, which remained in his possession until his death in 1931. These volumes eventually found their way to the University of Hamburg, where they were lodged in the Asien-Afrika-Institut until being entrusted to the present editors of JO for a period of six years.

The edition of JO which has resulted occupies almost 800 pages of the volume under review. Cornelius Krüppelmann, the editor responsible for the philological tasks of transcription and the construction of a bibliography of Klatt's sources, was faced with no easy undertaking. Klatt's handwriting and style of adding information to his manuscript could not have been straightforward to decipher, as can be gauged from the illustrations provided (p. 117). Nonetheless, JO has been fully and successfully retrieved, with Klatt's English text presented in double columns throughout with headwords highlighted and source references clearly signaled. The publication of JO must accordingly be greeted as a remarkable contribution to the history of scholarship and as a memorial to a period when heroic philological feats were carried out by library-bound scholars who never ventured to India.

Yet while it may be one thing to resurrect a lost work of technical scholarship from the nineteenth century, it is quite another matter to urge such a work, no matter how impressive for its time, upon researchers today as a potentially valuable tool for their work on Jainism. Aspects of JO are undoubtedly redundant when viewed from a more recent perspective; for example, the inclusion of the names of characters from Jain scriptural narrative has been superseded by the more detailed information provided in M. L. Mehta and K. R. Chandra's *Prakrit Proper Names* (Ahmedabad, 1970). Furthermore, the extensive referencing of authors, texts, and senior monastic figures, while seldom inaccurate as such, inevitably reflects the constraints and limitations of the material at Klatt's disposal in the 1880s.